

ON THE THEORETICAL AND METHODOLOGICAL PROBLEMS OF STUDYING THE HISTORY OF THE ORIGIN OF UZBEK PEOPLE

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ABSTRACT: Researchers have a number of approaches and scientific views in the study of the history of the origin of the Uzbek people. Focusing on the theoretical aspects of the problem forms an objective and complete scientific thinking on the topic. This issue should have an analytical conclusion based on the main function of the science of history and modern methods.

KEYWORDS: Theory, scientific approach, scientific view, Uzbeks, ethnicity, ethnos, ethnogenesis, ethnic history.

INTRODUCTION

To date, there is no perfect concept in the context of theoretical views on the origin of the people, in particular, on the problem of ethnos and ethnicity. Therefore, the question of the origin of the Uzbek people has been debatable since the 20th century. The main reason for continuing this discussion is connected with theoretical and methodological approaches to the study of the issue.

Works on the history of the Uzbek people in the period up to the 90s of the XX century are distinguished by the fact that they were written on the basis of a single political and ideological point of view (Marxist-Leninist). The theoretical and methodological bases of the study of the issue are determined not from the point of view of science, but on the basis of the political will of the center. It is known from history that the Soviet Union has done a great job in overcoming various formations (stages of development) of peoples in a short period of time, each nation has its own national attribute (symbols), its own territory, language and history. Was to create a single "Soviet people" (Homo soveticus) [1] without a "national" symbol. The period of the Cold War, which began after the Second World War, affected not only armaments, but also

science. This can be seen in the fact that new scientific theories developed in Europe and the United States have not been applied to science. During this period, Uzbek historians and ethnographers, like other social scientists, did not follow the instructions of the Communist Party. All the changes in the life of the peoples of the Soviet state in the 1960s and 1980s were studied in connection with “socialist reforms.” But this period should not be evaluated only in a negative spirit. Summarizing the history of ethnogenesis and a brief description of the ethnic history of the Uzbek people, it should be noted that the previous research work served the task of “building in an ideological mold”[2].

THE MAIN FINDINGS AND RESULTS

It is known that the issue of ethnogenesis and ethnic history is one of the theories developed in the twentieth century to identify and artificially form the historical roots of many peoples that were part of the Soviet state, based on S. Shirokogorov, L. Gumilyov, B. Malinovskiy, Yu. Bromley and others have evolved over time. This process has developed to such an extent that even after the collapse of the Soviet state, ethnogenesis or “ethnos theory” still maintains its leadership in the field of science belonging to these peoples. The inspirers of this theory in local science were K.S. Shoniyozov [3], A. Askarov [4,5] and others carried out their research in a way that did not come out of this shell even after independence. At a time when Western anthropology and Russian scholars are moving away from the concept of “ethnos” to the concept of “ethnicity” or “identity”, there have been no changes in the theoretical part of Uzbek ethnology and anthropology. Theoretical and conceptual views on the ethnogenesis and ethnic history of the Uzbek people were formed mainly on the basis of primordialism and, to a lesser extent, constructivism. In our opinion, the study of the problem of ethnogenesis and ethnic history of the Uzbek people under one approach alone does not provide a complete solution to the problem of the origin of the people. In particular, attempts to search for and justify the root of the nation will continue to provoke debate in the future. It is natural that the origin of any nation is based on its ancient roots. The study of the period in which this root began, from which point, the processes that took place in the subsequent historical stages, and the path it has traversed to this day will certainly remain the most important issue in science. The peoples of Central Asia have made great efforts to study this issue since independence. Studying the problem on the basis of a primordial approach, the question among the peoples of the region is “who is the ancient people?” attempts to prove that As a result, debates arose at

the points where the earliest roots of nations were connected at historical stages. This has prevented the resolution of the issues of “ethnogenesis” and “ethnic history” that still persist in the peoples of the region. The evils of nationalism, racism, tribalism, and stratification among the population not only persisted but intensified. As a precautionary measure, the state has set a task for science to study and promote the issue of “equality of persons.” In Europe, meanwhile, ethnic cleansing and the debate over multiculturalism have made ethnicity a global problem. As a solution, science brought the issue of “individual consciousness” to the state. A person consciously chooses which ethnic group he or she belongs to on the basis of “ethnic feeling”. Theories of the direction of constructivism have shown their practical result. The ethnic majorities that took place in Europe in the last years of the twentieth century were almost never repeated in the next century, and ethnic problems are not observed today. Proponents of instrumentalism were not interested in how and when ethnicity originated. They achieved the goal of building ethnic equality and a prosperous life.

Based on the analysis of theoretical research on the subject, the introduction of theories of constructivism or instrumentalism in the study of ethnogenesis and ethnic history of the Uzbek people today raises many controversial issues in science. The concepts of this direction have controversial and contradictory aspects to the historical-territorial, economic-economic, cultural development features of the region.

CONCLUSION

We can see that even the local social sciences today are not ready to accept these theories. This is because the issue has not been studied outside the mold of ethnos theory, and the scholars who have studied the subject see it as a concept aimed at destroying the history of the people. However, it is possible to use other modern methodological theories in the study of the problem, which has been studied for more than 80 years in the “that” or “this” form of the theory of “ethnos” and is still the subject of much debate. Indeed, in world historiography, theoretical conceptual views on ethnogenesis and ethnic history serve the development of the state in the interests of the individual and society. Therefore, the appropriate use of some aspects of modern approaches in the study of this problem by local researchers will make an important contribution to the development of ethnological science and society in Uzbekistan.

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